/202 cont./

000 life, by the way, they very rarely have to count to 10,000.)
805 Time is reckoned as it was among the ancient Mongols (from whom the system was taken). The year begins in March, and there are /203/ 28 days in a month. Time is reckoned in periods consisting of 12 years, each of which has the name of a special animal. The first year is "tshkan" (species of mice), the second is "siir" (cow), the third is "bars" /panther/, the fourth is "koyan" (hare), the fifth is "lu" (naukoobraznoye /dragon/), the sixth is "dzhilan" (snake), the seventh is "dzhilny" (horse), the eighth is "koy" (sheep), the ninth is "meshn" (centipede), the tenth is "tauk" (chicken), the eleventh is "it"(dog), and the twelfth is "dongz" (pig). For example, 1902 is the year of the hare (from March on); 1903 is "lu," etc.

157 The way of life of the Kirghiz /Kazak/ has influenced the development of his lively sociable character, in which one finds good humor, hospitality, compassion, and honesty. Laziness, carelessness, and an inclination for gossip and feasting should be mentioned among the weak sides of his character. These features created and maintain the entire modern way of life of the Kirghiz /Kazak/. In the summer the Kirghiz /Kazak leads a completely animal life, eating, drinking, riding, and entertaining guests. Work related to the economy and care of the family rests on the wife. Only in winter does the Kirghiz /Kazak/ have to trouble himself with the economy

[142]
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Kirghiz /Kazak/ woman.

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[286] grass (Lasiagrostis splendens), often beautifully woven with colored threads across it. This woven belt is also used in the
[283] yurt itself as a screen. When putting up the yurt, many different cords are used -- "arkan" /lassos/ -- among which the chief role is played by the "baskur," a woven woolen belt (up to two chetverts in width), which covers the upper circumference of the kerege, thereby giving stability and beauty to the yurt. The framework, which is completely made of the parts mentioned above, is covered with felt. Four rectangular pieces of felt are prepared -- "tuurlyk" -- which cover the kerege and lie on the lower part of the uka. Two trapezoidal parts, called "uzyuk," cover the "uka" up to the chengarak and cover the upper part of the tuurlyk. Six arkan, called "bau," are fastened to the uzyuk, by means of which it is drawn quite tight. Finally a rhomboid piece called "tyunduk" covers the chengarak. When this is opened, it takes the place of a window in the yurt and a chimney for the escape of smoke (the campfire is always laid under it). The door of the yurt faces northeast, in view of the predominance of southern and southwestern winds, and also is placed in the opposite "holy" direction (Mecca and Medina are
[280] located to the southwest). The best (white) felt is used on the
[531] yurt. Among the rich it is embroidered with colored threads and
[286] even with silk and lace trimming. The baskur is woven in beautiful designs, while the yesyk is also woven of chiy matting.
[531] All the wooden parts are painted, most frequently in yellow, brown, and blue.

[322] Special artisans, who are called uyge, prepare the wooden
[412] parts, and they do everything by means of a small hatchet
[287] (chapagot) and a small gimlet (uske). The felt is prepared by the women (usually of the whole village). They also usually
[462] put up the yurt. A good yurt costs up to 150 rubles, an ordinary
[435] one 80-100 rubles (in the Akmolinsk oblast).

/207/ The yurt described is not the only type, however. Besides it there are others that are used in special cases. Of these we shall mention the kosh, the dzholum-uy and the ablaycha. All of these are simplified versions of the yurt

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28 First among these is the making of articles of wool (sheep's wool and camel's hair), including felt, camel's-hair cloth, woven tape, and cord. The camel's-hair cloth ("shekpek") is made of fine threads of sheep and camel wool. The weaving is done exclusively by women (with the participation of two or three children). The loom, warp, etc. are prepared each time by a woman specialist. The camel's-hair cloth is used for clothing and in the economy (for bags, etc.). Decorative tapes of various widths ("bas-kur" and "uy-bau") are also woven from camel's wool. This work, when done by expert women, is not only neat and clean, but also beautiful in design. Much felt is also made (from sheep wool) and finds a wide sale among the Kirghiz /Kazak/, as do all the above articles. Sometimes colored patterns are rolled out on the felt. The making of felt is most primitive. The wool is laid in layers on top of matting, rolled up in a tube, hot water is poured on it, and it is beaten on the ground. Ropes are also twisted out of hair and wool. The Kirghiz /Kazak/, however, still do not know finer weaving. All the processes mentioned above are done only by women. Only occasionally do the men shear the wool from the animals.

The men work with leather, making shoes from it, and engage in carpentry and metalworking. /Illustration appears here./ The chief products of the latter are the framework (the kerege and other parts) of the yurt and vessels, saddles, and vehicles -- the arba /a two-wheeled wagon/ and the telega /four-wheeled wagon/, the latter being produced only recently. The metalworkers engage in the finishing of saddles, stirrups, and other parts of the harness. There are skilled appliers of silver and fine mosaic work (incrustation) on metal articles, in the fashioning of vessels and other objects of horn and ivory.

There is fishing among the /214/ Kirghiz /Kazak/ in the Zaisan and Chu regions and in part among the Ural Kirghiz /Kazak/, but it is not of great importance for them. All Kirghiz /Kazak/ have a passion for hunting, especially with a falcon or golden eagle, but less as a practical occupation than as an interesting sport and recreation. Hunting has a practical character for only a small part of the population.

[i.e. The domestic occupations of the Kazak --Analyst]

121 reasonably be expected to persist over time and which indicate probable vulnerabilities to psychological warfare.

COMMUNICATIONS

Because psychological warfare depends ultimately upon the ability to communicate, the existing patterns and facilities for communication have been given considerable attention in the report. These data are concerned not only with radio communications, literacy rates, and similar factors of importance in communicating from a distance, but also with motion pictures and book publishing, which are important during consolidation operations. Such scanty data as are available are given on the distribution of ethnic groups in the republic as a whole and within cities, a matter of importance in helping to define the limits of informal or word-of-mouth communication. Even more scanty, but highly important, are the few available indications of the direction and amount of uncontrolled flow of Turkic peoples back and forth between the USSR and Afghanistan, Iran, and other countries.

COLLECTIVIZATION

181 221 Among the many characteristics of Kazakh culture which have stood in the way of successful adaptation to Soviet policy, their centuries-old dedication to a life of pastoral nomadism has consistently created the most acute problems—problems which became disastrous for the Kazakhs during the collectivization drive of the 1930's. For generations [033] the Kazakhs had led their flocks of sheep and goats in a yearly round between winter and summer grazing areas, traveling in bands whose [621] members were united by bonds of kinship and led by the senior men. Like so many nomads they were proud of their way of life and viewed agriculture and the sedentary life it implies as both unmanly and degrading. The small amount of farming which was occasionally done was performed by women, who have always occupied a subordinate position in [462] [560] Kazakh society, and by slaves and the poor. [567]

The determination of the Soviet regime to settle the Kazakhs, along with the other peoples of the USSR, on collective farms met with resistance and cost hundreds of thousands of Kazakhs their livelihood and 648 197 their lives. The net loss in Kazakh population in the period 1926-1939 amounted to almost one million; if one takes into account the normal [161] increase otherwise to be expected during this time (based on figures for the USSR as a whole) the figure is closer to one and a half million.

Some compromises were made during the later phases of collectivization, but the basic conflict remains and manifests itself in a number of different ways. The Kazakhs are among those affected by a plan for massive cultural change which the Soviets believe will eventually create a society uniformly organized in accordance with "socialist reality." Thus far, however, cultural change in Kazakhstan has failed in many ways to proceed according to plan.

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Kazak RQ2
Monguor AE9

/The Kazakhs/

S 563 K 462 533 535 [191] S 563 K 526

4. Work and leisure

The division of labor between men and women is like that of the New Uighurs. Also like the New Uighurs, they love to sing and dance and otherwise enjoy themselves. Because of their hard life, their songs carry a meloncholy quality, and their dance is simple.

It has been mentioned that the people are noted for their expert horsemanship. Most of their games are played on horseback. There are three which may be played by all ages. One, similar to the baigi of the Kirghiz, is called "Run for the Sheep." Men on horseback chase a sheep, attempting to drive it along a designated course to a finish line. With perhaps a hundred horsemen participating, this game may become quite chaotic.

In the "Pick up Race," the riders hold themselves on their horses with only their legs, and bend down from the saddle at full gallop to pick up silver coins from the ground. The one who picks up the most coins and stays on his horse's back longest is the winner.

The third game, "Girl Chase," is commonly played by the youngsters. The crowd selects a boy and a girl, who ride off together to a designated starting point. On the way, the boy is permitted to say anything he wishes to the girl, and she, no matter how provoked or embarrassed, must tolerate it for the time being. When the referee gives them the signal to return, the boy rides hard with the girl in pursuit. If she catches him, she may punish him for his comments by hitting him with her riding whip. This game serves love-making purposes besides developing riding ability.

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F. The Mongours

1. The people

The Mongours settled largely, and still live, on the north bank of the Yellow River. The country is adapted primarily to cattle breeding, but most of the plains and the largest of the valleys have been opened to cultivation. The people were formerly ruled by chiefs, and the clans scattered between two major tributaries, the Hsi-ning and the Ta-t'ung, of the Yellow River. (The word clan is used here to designate a group of people who have a common surname, are ruled by a common chief and share a common territory.) The Mongour clans trace their presence in the Hsi-ning district as far back as the Yüan Dynasty (1260-1368). In the Ming Dynasty, a fixed territory was assigned to the chief of each clan, and from then on they enjoyed a peculiar kind of local autonomy under their own clan chiefs.

The origin of the Mongours has been a puzzle to researchers. One idea is that they are a mixture of the Aryans and Mongols; another, that they are Chinese and Tangut. Some Chinese con-

221 grass for grazing, and they rarely stay any-
361 where longer than a month. Sometimes they stay
[423] only several days. Meanwhile, however, it should be noted that according to a custom adopted once and for all, auls are not allowed to use grass for grazing around strange winter
[578] camps. When this custom is not observed it leads to quarrels, sometimes to fights, and in the past it led to cattle rustling because the offended parties in such a case had difficulty in feeding their herds in winter and attempted to avenge themselves for the damage suffered.

[362] The actual order of changing camp is as follows: the chief concern in gathering, storing and loading of the tents and property falls upon the women. The head of the household only supervises the arrangements, and the other men round up the cattle, and form herds from them, each family separately. The departure is after dark, and when everything is ready, the whole caravan (kos in Kazakh) begins to move. The housewife goes first, usually on horseback, and the other women ride after her on camels or horses, carrying the property. At this time the Kazakhs usually put on their best clothes. They place their most precious and costly things (carpets, samovars, and so on) on the top, and in general the whole procession has a festive air. Since the cattle do not all move at the same pace, the herd soon begins to separate. As a result the aul sometimes spreads out over several versts. The head of the household is usually not with the moving aul; slow movement is boring to him and he rides somewhere to the side or hunts along the way. The march is usually not longer than 20 or 25 versts and then there is a halt and rest, which in summer is quite lengthy, up to three or four hours at